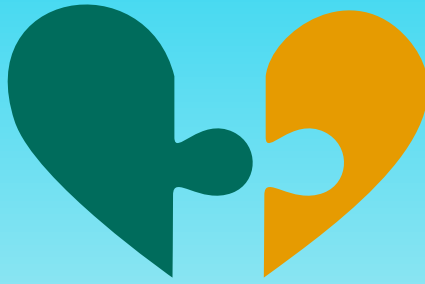


BADMAZHABO SE RISHTE



WRITER

ALLAMA MUFTI JALALUDDIN AHMAD AMJADI

RAHIMAHULLAHU TA'ALA

ROMAN URDU

Haleema Sadiya Razviya

Member: Mission Qadri Welfare Society

SAB**YA** VIRTUAL PUBLICATION

BADMAZHABO SE RISHTE



WRITER

ALLAMA MUFTI JALALUDDIN AHMAD AMJADI

RAHIMAHULLAHU TA'ALA

ROMAN URDU

Haleema Sadiya Razviya

Member: Mission Qadri Welfare Society

SABIYA VIRTUAL PUBLICATION

Badmazhabo Se Rishte

Title : Badmazhabo Se Rishte

Az Qalam : Allama Mufti Jalaluddin Ahmad Amjadi

Language : Roman Urdu

Topic : Aqaid

Composing : Abde Mustafa Official

Transliteration : Halima Sadiya Razviya

(Member Of Mission Qadri Welare Society)

Published By : Sabiya Virtual Publication

Year Of Publishing : January 2022 (Jumadi Al Ukhra
1443 Hijri)

Pages :59

All Rights Reserved.

Sabiya Virtual Publication

Powered by Abde Mustafa Official

Contents

PAHLI NAZAR.....	4
Sahih Musalmaan Aur Gumraah	6
BADMAZHAB AUR HADEES	6
HADEESON KA KHULASA	8
MURTAD KA HUKM.....	9
ACCHI AADAT.....	11
BAHUT BADI BE WAKOOFI	15
MURTADO SE RISHTE	19
SHAITANI FAREB	22
BADMAZHAB AUR MURTAD KON?.....	24
CHAKDAALVI	26
QADIYAANI	26
RAFZI (SHIA).....	27
KHWARJI	29
WAHABI-DEOBANDI	30
WAHABI GAIR MUQALLID	33
TABLEEGHI JAM'AT	34

Badmazhabo Se Rishte

MAUDOODI JAM'AT	34
SULLEH KULLI.....	39
Allah Ki Lanat	40
HUZOOR KE RASTE PAR NAHI	41
SABSE KAMZOR IMAAN WALA.....	43
BURAYI NA ROKNE PAR AZAAB	44
TARAH TARAH KE FAREB(DHOKE)	48

PAHLI NAZAR

Aaj Kal bahot Se Gumrah-O- Badmazhab Ahle Sunnat-Wa- Jama'at Se Mel- Jhol Karke Unke Yaha Shaadi Biyah Karne Ki Zyada Se Zyada Koshish Karte Hain, Taaki Unko Aasani Ke Saath Apne Jaisa Aqeeda Wala Bana Saken Aur Awaam-e- Ahle Sunnat Apni Bewaqoofi Se Unke Yahan Rishta Kar Lete Hain Aur Is Tarha Thode Hi Dino Mein Wo Gumrah-O- Badmazhab Hokar Allah-O- Rasool Aur Sahaba-O- Buzurgane Deen Ki Bargaah Ke Gustaakh-O- Be-Adab Ho Jaate Hain Lihaza Gumraho, Badmazhabo, Aur Murtado Ke Saath Uthne Baithne Aur Unke Yahan Shadi Biyah Karne Ke Baare Mein Qura'an-O- Hadees Ka Hukm Ahle Sunnat-Wa- Jam'at Ko Bataane Ke Liye Yeh Kitaab Likh Di Taaki Woh Unse Door Rahe Aur Unke Yahan Biyah Karke Apne Imaan Ko Khatreh Mein Na Daalein , Du'a Hai Ki Khuda-e-Ta'ala Ahle- Sunnat-Wa- Jam'at Ko Iss Kitaab Se Sahi Raasta Dikhae Aur Unko Ambiyaa Sahabaa Aur Buzurgane Deen Ke Dushmano Se Har Tarha Door Rahne Ki Taufeeq Bakhshae **AMEEN!!!**

Jalaluddin Ahmed Amjadi

**Allah Ke Naam Se Shuru Jo Rahman-
O- Raheem Hai**

Insaan Do Tarha Ke Hote Hain, Musalmaan Aur Kaafir- Phir Kaafir Bhi Do Tarha Ke Hote Hain, Kaafir-e- Asli Aur Kaafir-e- Murtad Kafir-e- Asli Woh Kaafir Hote Hain Jo Shuru Hi Se Kalma-e- Islaam Ka Na Mantaa Ho Jaise Dahriyaa, Majoosi, Mushrik Yahood-O- Nasaara Wagehra Aur Kaafir-e- Murtad Bhi Do Tarha Ke Hote Hain Murtad Mujaahir Aur Murtad Munaafik Murtad Mujaahir Woh Kaafir Hain Ki Jo Pahle Musalmaan Tha Fir Khullam- Khulla Islaam Se Phir Gaya Aur Kalma-e- Laa Ilaha Illallah Ka Inkaar Karke Dahriyaa, Mushrik, Majusi Ya Kitaabi Wagherah Kuch Bhi Ho Gaya Aur Murtad Munafik Woh Kaafir Hai Jo Kalma-e- Laa Ilaha illallah Ab Bhi Padhta Hai. Apne Aap Ko Musalmaan Hi kehta Hai. Magar Khudaawande Quddus, Huzoor Sayyid-e- Aalam Sallallahu Ta'ala Alahi-wa-Sallam Ya Kisi Nabi Ki Tauheen Karta Hai Ya Deegar Zarooryaat-e- Deen Mein Se Kisi Baat Ka Inkaar Karta Hai Kaafiron Mein Ab Yahi Murtad Munaafik Hai Jo Musalman Bankar Bhi Kufr Sikhata Hai Aur

Allah-O-Rasool Jallaah Jalalahu Wa Sallalahu Ta'ala
Alaihi Wa Sallam Ko Gaaliyaan Geta Hai. Al
Ayazu Billahi Ta'alaa.

Sahih Musalmaan Aur Gumraah

Sahih Musalmaan Woh Hai Jo Zaruriyaat-e-Deen Ko Maanne Ke Saath Saath Tamaam Zarooriyat-e- Ahle-Sunnat Hi Maanta Ho. Aur Gumraah Musalmaan Woh Badmazhab Hai Jo Zarooriyat-e-Ahle Sunnat Me Se Kisi Baat Ka Inkaar Kartaa Ho Magar Uski Badmazhabi Kufr Ki Had Tak Na Pahunchi Ho.

BADMAZHAB AUR HADEES

Woh Musalmaan Jo Bad Mazhab Hai Unke Baare Mein Rahmat-e- Aalam Sallahu Ta'ala Alaihi Wasallam Ka Hukm Jaanne Ke Liye In Hadeeso Ko Padhe.

1. Hazrath Anas Radi Allahu Ta'ala Anhu Se Riwayat Hai Ki Sarwar-e- Kayanat Sallalahu Alahi Wasallam Ne Farmaya Ki Jab Tum Kisi Badmazhab

Badmazhabo Se Rishte

Ko Dekho To Uss Ke Saamne Gussa Zaahir Karo
Issliye Ki Khuda-e- Ta'ala Har Badmazhab Ko
Dushman Rakhtaa Hai.(Ibn-e-Asaakir)

2. Hazrath Huzaifa Radiallahu Ta'ala Anhu Se
Riwayat Hai Ke Rasool-e- Aqdas Sallallahu Ta'ala
Alaihi Wasallam Ne Irshaad Farmaya Ki Khuda-e-
Ta'ala Kisi Badmazhab Ka Na Roza Qubool Karta Hai
Na Namaz Na Zakaat Na Hajj Na Umraah Na
Jihaad Aur Na Koi Nafl Na Farz Badmazhab Deen-e-
Islam Se Aisa Nikal Jata Hai Jaise Ki Gundhe Hue
Aate Se Baal Nikal Jaata Hai.(Ibn-e-Maaja)

3. Hazrath Abu Umamah Radi Allahu Ta'ala
Anhu Se Riwayat Hai Ki Sarkar-e- Aqdas Sallallahu
Ta'ala Alaihi Wa Sallam Ne Farmaya Ki Badmazhab
Dozakh Walon Ke Kutte Hai (Daar Kutani)

4. Hazrath Ibrahim Ibn Maisrah Radi Allahu
Ta'ala Anhu Se Riwayat Hai Ki Rasool-e-Kareem
Alaihi Salat-O- Taslim Ne Farmaya Jisne Kisi
Badmazhab Ki Izzat Ki To Us Ne Islaam Ke Dhane
Par Madad Ki.(Mishkaat Shariff) Badmazhab Ki
Izzat Karne Se Islaam Ke Dhane Par Madad Kaise Ho
Jayegi Is Suwal Ka Jawaab Dete Hue Hazrat
Shaikh Abdullah Haq Muhaddis Dehlvi Bukhari

Alaihir Rahmatu Wa Rizwaan Tahreer Farmate
Hain Ki Badmazhab Ki Izzat Karne Mein Sunnat Ki
Tauheen Aur Uski Be- Izzati Hai Aur Sunnat Ki
Tauheen Islaam Ki Buniyaad Dhane Tak Pahuncha
Deti Hai. (Ashuatullamaat Jild no.1 Safa 148)

5. Hazrath Abu Hurairah Radi Allahu Ta'ala
Anhu Se Riwayat Hai Ki Rahmate Aalam Sallahu
Ta'ala Alaihi Wa Sallam Ne Hukm Farmaaya
Badmazhab Agar Bimaar Pade To Unke Dekhne
Na Jao. Agar Marjaye To Unke Janaazah Mein
Shareek Na Ho Unse Bhent Ho To Unse Salaam
Na Karo Unke Paas Na Baitho Unke Saath Paani Na
Piyo. Un Ke Saath Khana Na Khaao. Unke Saath
Shaadi Biyah Na Karo. Unke Janazah Ki Namaz
Na Padho.

Note: Ya Hadees Muslim, Abu Dawood, Ibn Maaja,
Ukaili Aur Ibne Habban Ki Riwayato Ka Majmuaa
Hai.

HADEESON KA KHULASA

In Tamaam Hadeeson Ka Khulasa Yah Hua Ki
SaareMusalmaano Mein Badmazhab Sab Se Zyada

Badmazhabo Se Rishte

Bure Hai, Unse Ache Tareeka Par Pesh Aana Jayaz Nahi Ki Khuda-e- Ta'ala Unko Dushman Rakhta Hai Aur Unki Koi Ibadat Nahi Qubool Farmata Hai Chahe Farz Ho Ya Nafl. Woh Jahannamiyo Ke Kutte Hai. Un Ki Izzat Karna Mazhab-e- Islaam Ke Dhane Par Madad Karnaa Hai. Inka Har Tarha Se Islaami Boycott Kiya Jayega. Yaani Un Se Isi Qism Ka Mazhabi Talluk Rakhna Jayaz Nahi. Unse Salam Karna Aur Unke Saath Uthna Baithna Aur Khana Pina Jayaz Nahi Aur Unke Yahan Shaadi Biyah Karna Jayaz Nahi.

Sarkaar-e- Aqdas Sallallahu Ta'ala Alaihi Wa Sallam Ke Yeh Tamam Hukm Un Logon Ke Baare Mai Ki Jo Badmazhab To Hai Magar Unki Badmazhabi Kufr Ki Had Ko Nahi Pahochi Hai Rahe Woh Log Jo Ki Murtad Hai To Unke Baare Me Shariat-e- Islaamiya Ka Hukm Bahot Sakht Hai.

MURTAD KA HUKM

Woh Murtad Ki Jo Khullam-Khulla Islaam Se Phir Gaya Aur Laa Ilaha illallah Ka Inkaar Kar Diya, Us Ke Baare Mein Hukm Yeh Hai Ki Islaam Ka

Hakim Use Teen (3) Din Qaid Me Rakhe Fir Agar Woh Taubah Karke Musalmaan Ho Jaye To Behtar Warna Use Qatal Kar De (Durre Mukhtaar Ma'a Shamee Jild 3 Safa 276) Aur Woh LogJo Ki Apne Aap Ko Musalmaan Hi Kahte Hai Aur Hamari Tarha Namaz-O- Rozah Bhi Karte Hain Magar Allah Ke Mehboob Pyare Mustafa Sallallahu Ta'ala Alahi Wa Sallam K Ya Kisi Dusre Nabi Ki Tauheen Karke Murtad Ho Gaye To Woh Chahe Sunni Bareilvi Kahe Jate Ho Ya Wahabi Deobandi Badshah-e- Islaam Unki Taubah Nahi Qubool Karega.Yani Unhe Qatl Kar Dega

Faqeeh-e- Aazam-e- Hind Mursheedi Hazrath Sadrushariya Rahmatullah Alaihi Tahreer Farmate Hain. Murtad Agar- Irtidad Se Taubah Karle To Uski Taubah Maqbool Hai Magar Kuch Murtadeen Jaise Kisi Nabi Ki Shaan Mein Gustakhi Krne Wala Ki Uski Taubaah Maqbool Nahi Taubaah Qubul Karne Se Murad Ye Hai Ki Taubaah Karne Ke Baad Badshah-e- Islaam Use Qatl Na Karega.(Bahare Shariat Jild 9 Safaa 128) Lekin Nabi Ke Gustakh Ko Qatl Karna Chunki Baadshaah-e- Islaam Ka Kaam Hai Aur Yeh Hamare Yahan Nahi Ho Sakta To Ab Maujoodah Surat

Mein Musalmaano Par Yeh Lazim Hai Ki Aise Logon Ka Mazhabi Boycott Karein Unka Zabeeha Na Khayein Un Ke Yahan Shadi Biyah Na Karein Unki Namaz Janazah Na Padhe Aur Na Musalmanon Ke Qabrastan Mein Unhein Dafan Hone De.

ACCHI AADAT

Allah Ta'ala Aur Us Ke Rasool Sallallahu Ta'ala Alaihi Wa Sallam Ke Dushmano Badmazhabon Aur Murtadhon Ka Mazhabi Boycott Karna Unse Door Rahna, Unke Yahan Shadi Biyah Na Karna Aur Unke Saath Sakhti Se Pesh Aana Bad Akhlaaki Kahi Hai Balki Achi Aadaton Me Se Hai Ki Allah Ta'ala Aur Us Ke Pyaare Mustafa Sallallahu Ta'ala Alaihi Wa Sallam Ne Humko Yahí Hukm Farmaya Hai. Aur HamarE Buzurgon Ne Hum Ko Yahí Sabaq Diya Hai Ki Badmazhabon Aur Murtado Se Door Raho Unke Yahan Rishta Naata Karna To Badi Baat Hai Unke Saath Uthna Baithna Bhi Pasand Na Karo. Allah Ta'ala Farmaata Hai Aur **Agar Shaitaan Tum Ko Bhoola De To Yaad Aane Ke Baad Zaalim Qaum Ke Paas Na Baitho. (Para Ruku 14)**

Aur Allah Ta'ala Farmata Hai Aur Zalimon Ki Taraf Na Jhuko Ki Tumhein Jahannam Ki Aag Chhuegi. (Paara 21 Ruku 10)

Aur Badmazhabon Ke Baare Mein Acchi Aadat Sikhane Waale Nabi Sallallahu Ta'ala Alaihi Wa Sallam Ki Paanch Hadeesein Aap Pahle Padh Chuke Hain. Iss Jagah Par Muslim Sharif Ki Ek Hadees Aur Padhein. Sarkaar-e- Aqdas Sallahu Alaihi Wa Sallam Ne Farmaya. Unse Door Raho Aur Unhein Apne Se Door Rakho Kahin Woh Tumhein Gumrah Na Kar De Kahin Woh Tumhein Fitna Mein Na Daal De Aur Imaam-e- Rabbani Mujaddeed-e- Alfe Saani Hazrath Shaikh Ahmed Sarhindi Rahmatullah Alaihi Likhte Hain : “Allah Ta'ala Ne Apne Habeeb Sallallahu Ta'ala Alaihi Wa Salam Se Farmaya Ki Kufr Walon Par Skhti Karo”. To Rasool-e- Khudaa Sallallahu Ta'ala Alaihi Wa Sallam Jo Ki Acchi Aadat Wale Hain. Unko Sakhi Karne Ke Hukm Farmane Se Maloom Hua Ki Kufr Walon Ke Saath Sakhti Se Pesh Aana Acchi Aadat Mein Daakhil Hai. Khuda Ke Dushmanon Ko Kutte Ki Tarha Dur Rakhaa Jaye. Unke Saath Dosti Wa Mohabbat Allah Aur Us Ke Rasool Sallallahu Ta'ala Alaihi Wasallam Ki Dushmani Tak Pahuncha Deti

Badmazhabo Se Rishte

Hai.(Kalma-O- Namaz Ke Sabab) Aadmi Samjhata Hai Ki Woh Musalmaan Hai Allah Aur Rasool Par Imaan Rakhta Hai (Isliye Unse Dosti Aur Rishta Karta Hai) Lekin Woh Yeh Nahi Jaanta Ki Iss Tarha Ki Behuda Harkatein Uske Islaam Ko Barbaad Kar Deti Hai.(Maktoob no.163)

Aur Aala Hazrath Imaam Ahmed Raza Bareilvi Rahmatullahi Ta'ala Alaihi Farmate Hain ki“ Ameerul Momineen Umar Farooq-e- Azam RadiAllahu Ta'ala Anhu Ne Masjid-e- Aqdas Nabi Sallallahu Ta'ala Alaihi Wa salam Me Namaz-e-Maghrib Ke Baad Kisi Musafir Ko Bhooka Paaya. Apne Saath Kaashana-e-Khilafat Me Le Aaye Uske Liye Khana Mangaya Jab Woh Khana Khane Baitha Koi Baat Badmazhabi Ki Usse Zahir Hui Fauran Hukm Hua Khana Utha Liya Jaye Aur Ise Bhar Nikaal Diya Jaye Samne Se Khana Uthwa Liya Aur Use Nikalwaa Diya.(Aalmalfooz Jild1 Safa No.94) Badmazhabon Aur Murtadon Se Door Rahne Aur Un Ko Apne Se Door Rakhne Ka Hukm Isliye Hai Ki Un Se Meljhol Rakhne Aur Unke Paas Uthne Baithne Se Kafir Ho Kar Marne Khatra Hai. Fatawa Razviya Daswa Hissa Safa 575 Mein Hai Ki Imaam Jalaluddin Siyuti

Rahatullahi Ta'ala Alaihi Sharhussudur Mein Farmate Hai Ki Ek Shaks Rafziyon (Shio) Ke Paas Baitha Karta Tha. Uske Marte Waqt Logon Ne Use Kalma-e-Tayyibah Ki Talqeen Ki Uss Ne Kaha Nahi Kaha Jata. Poocha Kiyun Kahaa Yeh Do (2) Shakhs Khade Hain. Yeh Kahte Hain Tu Unke Paas Baitha Karta Tha Jo Abu Bakr-e- Umar Radi Allahu Ta'ala Anhuma Ko Buraa Kahte The Ab Chahta Hain Kalmah Padh Kar Uthe Ne Padhne Denge Jab Siddiq-e- Akbar-Wa-Farooq-e- Azam Radi Allahu Ta'ala Anhuma Ko Bura Kahne Walon Ke Paas Baithne Walon Ki Yeh Haalat Hai To Jo Log Allah Ta'ala Aur Rasoolallah Sallallahu Ta'ala Alaihi Wasallam Ko Buraa Kahte Hai Unki Shaan Ghatate Hain Aur Unhe Tarha Tarha Ke Aib Lagaate Hain Unke Paas Baithne Walon Ko Kalmah Naseeb Hona Aur Bhi Katheen Hai. Aur Jab Aise Logon Ke Paas Baithne Walon Ko Kalmah Naseeb Hona Katheen Hai To Jo Log Unke Yahan Shadi Biyah Karke Dosti Wa Muhabbat Ka Mazboot Qila Banate Hain, Un ko Kalmah Naseeb Hona Aur Ziyadah Katheen Hain Khuda-e- Ta'ala Aise Logon Ko Imaan Ki Muhabbat Ataa Farmaye. **Ameen**

BAHUT BADI BE WAKOOFI

Bahut Se Log Apni Bewakoofi Se Yeh Samjhte Hain Ki Jo Admi Musalmaan Ke Ghar Paida Hua Aur Uska Naam Musalmano Ki Tarha Hai To Woh Chahe Jaisa Aqida Rakhe Aur Allah-O- Rasool Ki Shaan Me Jo Chahe Bake Saccha Pakkaa Musalmaan Hi Rahega Badmazhab Wa Gumrah Aur Kaafir-O- Murtad Nahi Hoga To Yeh Bahut Badi Bewakoofi Hai.

Ibne Jareer, Tabraani, Abushaikh Aur Ibne Mardaviyah Rais-Ul- Mufasssireen Hazrath Abdullah Ibne Abbas RadiAllahu Ta'ala Anhum Se Riwayat Karte Hain Ki Kuch Log Rasool-e- Aqdas Sallallahu Ta'ala Alaihi Wasallam Ki Shaan Mein Be-adabi Ka Lafz Bole. Huzoor Ne Unse Poocha To Un Logon Qasam Khayi Ki Hum Ne Koi Kalmah Huzoor Ki Shaan Mein Be-adbi Ka Nahi Kaha Hain. Us Par Yeh Ayat Allah Ta'ala Ki Taraf Se Uthri.: **Khuda Ki Qasam Khate Hain Ki Unhone Nahi Kaha. Aur Beshak Zaroor Unhone Kufr Ki Baat Kahi Aur Islaam Me Aane Ke Baad Kafir Ho Gaye (Para 20 Ruku 26)**

Dekhiye Allah Ta'ala Ne Khullam Khulla Farmaya Ki Woh Log Musalman The Kalmah Padhne Wale The Aur Namaz-O- Roza Karne Waale The Magar Huzoor Sayyid-e- Aalam Sallahu Ta'ala Alaihi Wasallam Ki Shaan Me Be-Adabi Ka Lafz Bolne Se Sabab Kaafir Ho Gaye Musalman Nahi Reh Gaye Aur Ibne Abi Shaiba, Ibnul Munazir, Ibne Abi Hatim Aur Abu Shaikh Hazrat Abdullah Ibne Abbas Radi Allahu Ta'ala Anhu Ke Shagird Khaas Hazrath Imaam Mujahid Radi Allahu Ta'ala Anhu Se Riwayat Karte Hain Ki Sarkar-e- Aqdas Sallallahu Ta'ala Alaihi Wasallam Ne Ek Shakhs Ki Oontni Jo Gayab Ho Gayi Thi Uske Baare Me Farmaya Ki Woh Falah Jungle Me Mai, Us Par Ek Aadmi Ne Kaha Unko Gaib Ki Kya Khabar? Huzoor Sallallahu Ta'ala Alaihi Wasallam Ne Uss Aadmi Ko Bula Kar Poocha To Uss Ne Kaha Hum To Aise Hi Hasi-Mazaq Kar Rahe The. Uspar Yeh Ayaat Allah Ki Taraf Se Uthri. **“Aur Agar Tum Unse Pucho To Beshak Woh Zaroor Kahenge Ki Hum To Yun Hi Hasi-Khel Me The Tum Farmado Kya Allah Uski Ayaton Aur Uss Ke Rasool Se Thattaa Karte The? Bahane Na Banao Apne Imaan Ke Baad Tum Kaafir Ho Gaye.”** (Para 10 Ruku 14)

Iss Ayaat Mein Bhi Khullam Khulla Farmaya Gaya Ki Kufr Ka Kalma Zabaan Se Nikaalne Ne Sabab Momin Hone Ke Baad Kaafir Ho Gaye. Lehaza Ye Samjhna Bahut Badi Bewakoofi Hai Ki Musalman Allah-O- Rasool Ki Tauheen Kare To Bhi Woh Musalmaan Hi Rahega Kaafir Nahi Hoga. Aur Huzoor Sallallahu Ta'ala Alaihi Wasallam Ke Inteqal Farmane Par Kuch Logo Ne Kaha Hum Kalma-O- Namaz Padhenge Aur Sab Kuch Karenges Magar Zakat Nahi Denge. Yaani Zakaat Ke Farz Hone Ka Aqida Jo Deen Ki Zaroori Baaton Me Se Hai. Uss Ka Ikaar Kar Diya To Kalma-O- Namaz Padhna Unhe Kuch Kaam Na Aaya Aur Woh Murtad Ho Gaye. Jaisa Ki Hazrat Shaikh Abdul Haq Muhaddis Dehalvi Bukhari Rahmatullahi Ta'ala Alaihi Ne Likha Muselamaa Ke Saathi Aur Zakaat Ke Farz Ka Inkaar Karne Wale Murtad Hue.(Ashiatul Lamaat Jild 1, Page no.76)

Aur Allah Ke Mahboob Sallallahu Ta'ala Alaihi Wasallam Ki Badayi Ka Aqida Deen Ki Aham Zaroori Baaton Me Se Hai. Lihazaa Jo Log Huzoor Ki Tauheen-O- Be-adabi Kar Ke Unki Badaayi Nahi Maante Hai Woh Zaroor Murtad Hain Kalma Aur Namaz Unhe Murtad Hone Se Nahi Bacha Sakega.

Aur Hazrath Abu Sayid Khudri Radi Allahu Ta'ala Anhu Se Riwayat Hai-. Woh Farmate Hain Ki Hum Log Huzoor Sallallahu Ta'ala Alaihi Wasallam Ki Khidmat Me Haazir The Aur Huzoor Maale Ghanimat Baant Rahe The Ki Zulkhuwaisraa Naam Ka Ek Aadmi Jo Kabilaa Bani Tamim Ka Rahne Wala Tha Aya Aur Kaha- Aye Allah Ke Rasool Insaaf Se kaam Lo. Huzoor Ne Farmaye Teri Dileri Par Afsoos Mein Hi Insaaf Nahi Karunga To Aur Kon Insaaf Karne Wala Hai. Agar Main Insaaf Na Karta To Tu Ghate Mein Ho Chuka Hota. Hazrat Umar Radi Allahu Ta'ala Anhu Ne Arz Kiya Ya Rasoolallah Mujhe Ijazat Dihiye Ki Mai Iss Ki Gardan Maardun To Huzoor Sallallahu Ta'ala Alaihi Wasallam Ne Farmaya Ise Chhod Do Iss Ke Bahut Saathi Hain Jin Ki Namazon Aur Rozon Ko Dekh Kar Tum Apni Namazon Aur Rozon Ko Hakir Samjhoge. Woh Qura'an Padhega Magar Qura'an Unke Halak Se Nahi Uthrega (In Dekhavati Khoobiyon Ke Bawajood) Woh Deen Se Aise Nikale Honge Jaise Teer Shikaar Se Nikal Jata Hai. (Bukhari Sharif Jild safa 509) Aur Hazrath Abu Sayid Khudri Wa Anas Ibne Maalik Radi Allahu Ta'ala Anhuma Se Riwayat Hai Ki Rasool-e- Khuda

Badmazhabo Se Rishte

Sallallahu Ta'ala Alaihi Wasallam Ne Farmaya Anqarib Meri Ummat Me Ikhtilaaf-O- Iftiraq Paaya Jayega Ek Giroh Nikale Ga Jo Achhi Baate Karega Lekin Unka Amal Kharab Hoga. Woh Qura'an Padhenge Magar Qur'an Unke Halak Ke Neeche Nahi Uthrega. Woh Deen Se Aise Nikal Jayenge Jaise Teer Shikaar Se Nikal Jata Hai.(Mishkaat Shai safa 607)

In Hadeeson Se Maloom Hua Ki Huzoor Sallallahu Ta'ala Alaihi Wasallam Ke Farmane Ke Mutabiq Bahut Se Log Aise Honge Jinki Namaz Aur Rozon Ke Samne Musalmaan Apni Namaz Aur Rozon Ko Haqeer Samjhenge. Woh Log Qur'an Bhi Padhenge Magar Iske Bawajood Woh Deen Se Nikle Hue Honge Jab Wo Ahle Sunnat Ya Deen Ki Zaroori Baton Me Se Kisi Baat Ka In kaar Karenge To Namaz-O- Rozah Aur Qur'an Ka Padhna Unhe Badmazhab Aur Murtad Hone Se Nahi Bacha Sakega.

MURTADO SE RISHTE

Allah Ta'ala Aur Uske Rasool Sallallahu Ta'ala Alaihi Wasallam Aur Auliya-e- Kiraam Wa Buzurgan-e- Deen Ki Shaan Me Be-Adabi Karne Wala Murtad

Ahle Sunnat Wa Jam'at Ke Yaha Shadi Biyah Karne Ki Zyada Koshish Karta Hai Isliye Ki Is Tarha Woh Apne Rishtedaro Ko Be-Deen Banane Me Asaani Ke Saath Kamyaab Ho Jata Hai. Aur Sirf Naam Ka Sunni, Allah-O- Rasool Wa Buzurgan-e- Deen Ki Muhabbat Ka Jhoota Daave Daar Unn Ke Dushmanon Ke Yahan Rishta Kar leta Hai, Halan Ki Un Ke Saath Shadi Karna Zinakaari Ka Darwaza Kholna Hai Isliye Ki Murtad Ke Saath Nikah Jayiz Hi Nahi Hota Jaisaa Ki Fatawa Alamgiri Jild Awwal Misri Safa 263 Mein Hai Murtad Ka Nikah Murtadah Musilma (Musalmaan Wa Murtad Aurat) Aur Kaafirah Asliyah (Woh Aurat Jo Asli Kaafir Ho) Kisi Se Jayiz Nahi Aisa Hi Murtadah Ka Nikah Kisi Se Nahi Ho Sakta. Isi Tarha Imaam Muhammad Alaihir- Rahmat Wa Rizwaan Ki Kitaab Mabsoot Mein Hai. Hairat Hai Ki Sunni Apne Baap Dada Ke Dushmano Se Rishta Nahi Karta Magar Allah-O- Rasool Aur Buzurgan-e- Deen Ke Dushmano Ke Yaha Shaadi Biyah Karne Mein Koi Rukawat Nahi Mehsoos Karta. Aur Jab Unke Yahan Rishta Karne Se Manaa Kiya Jata Hai Toh Kehta Hai Ki Ab Woh Zamana Nahi Raha Ki Un Ke Yahan Shaadi Kane Se Roka Jaye. Aise

Log Jab Taraqqi Karenge Toh Ghair Qoumo Ke Yahan Rishta Karne Se Bhi Inko Koi Aitraaz Na Hoga Jaisa Ki Aaj Kal Kuch Naam Nihaad Taraqqi Waale Musalman Ghair Muslimo Ke Yahan Shadi Karne Lage Hain. Aur Phir Aise Log Jab Aur Bhi Taraqqi Kar Jayenge To Apni Behan Beti Ko Bhi Biwi Banakar Rakh Lene Me Unko Koi Rukawat Nahi Hogi. Aur Jab Manaa Kiya Jayega To Yahi Kahenge Ki Ab Woh Zamana Nahi Raha. Jaisaa Ki Kuch Taraqqi Waale Mulk Ke Log Behen Aur Beti Ko Biwi Banakar Rakhne Lage Hai. Khuda Ki Panah. Kuch Jahil Gawaar Kehte Hain Ki Ladki Lane Me Koi Harj Nahi Albatta Unko Ladki Dena Ghalat Hai. Halan Ki Ladki Ho Ya Ladka Kisi Ka Rishta Unse Karna Jayiz Nahi Jaisa Ki Fatawa Alamgiri Ke Hawala Se Abhi Guzraa. Aur Fir Ladki Dene Me To Sirf Ek Ladki Ko Murtad Ke Hawale Karna Hai. Aur Murtad Ki Ladki Hane Me Apne Ladke Aur Uski Aulaad Ko Murtad Hone Se Raste Par Khada Karna Hai Iss Liye Ki Aksar Yahi Hota Hai Ki Jiss Sunni Ladka Ki Biwi Murtad Ke Yahan Se Layi Gayi Kuch Dino Ke Baad Woh Bahki Bahki Batein Karne Lagta Hai. Aur Uski Aulaad Nana Nani Ka Asar Qubool Kar Leti Hai Murtad Ka Zabah

Kiya Hua Murdaari Khati Hai, Unhi Ka Taur Wa Tariqa Ikhtiyaar Karti Hai, Yahan Tak Ki Kuch Dino Baad Woh Waqt Aa Jata Hai Ki Pura Ghar Bedeen Ho Jata Hai. Khulasa Yeh Ki Murtad Ki Ladki Laana Unko Ladki Dene Se Zyada Khatarnaak Hai Ki Iss Tarha Sunniyat Ko Zyadah Nuksaan Pahunchta Hai.

SHAITANI FAREB

Jab Koi Naam Nihaad Sunni Kisi Murtad Ke Yahan Rishta Karna Chahta Hai To Duniyadaar Moulvi Shaitaani Fareb Se Kaam Leta Hai, Yani Tauba Karake Nikah Padha Deta Hai Aur Paise Lekar Apna Rastaa Pakadtaa Hai. Aur Tauba Karne Wala Murtad Pehle Ki Tarha Apne Purane Tariqe Par Rahta Hai. Iss Liye Shariat Ka Yeh Hukm Hai Ki Taubaa Ke Baad Fauran Uss Ke Saath Nikaah Nahi Kiyaa Jayega Balki Kuch Dino Use Dekha Jayega Ki Apne Taubaa Par Wo Qayim Hai Ya Nahi?? Jaise Koi Fasik-e-Moalinn Tauba Karle To Fauran Use Imaam Nahi Banaa Diya Jayega. (Fatawa Razviya Jild 3, safa 213) Mein Hai Ki Fatawa Qaazi Khan Phir Fatawa Alamgiri Me Hai Ki “Fasik Tauba Karle Tab Bhi Uski Gawahi

Badmazhabo Se Rishte

Nahi Qubool Ki Jayegi Jab Tak Ki Itna Waqt Na Guzar Jaye Ki Uss Par Taubaa Ka Asar Zahir Ho.” Aur Aala Hazrath Imaam-e- Ahle Sunnat Fazaile Bareilvi RadiAllahu Ta’ala Anhu Likhte Hain Ki “Amirul Momineen Gaizul Munafiqeen Imaamul Aadileen Sayyaduna Umar Farooq-e- Azam RadiAllahu Ta’ala Anhu Ne Jab “Subaig” Se Jis Par Bawajhe Bahse Mutashabihat Badmazhabi Ka Andesha Tha Baad Zarbe Shadeed Taubaa Li. Abu Musa Ashari Radi Allahu Ta’ala Anhu Ko Farmaan Bhejaa Ki Musalmaan Uss Ke Paas Na Baithe, Uske Saath Khareed-O- Farokht Na Karein, Bimaar Pade To Uski Aayadat Ko Na Jayen Aur Mar Jaye To Uski Janaza Par Hazir Na Ho. Batameele Hukme Ahkam (Iss Bade Hukm Ke Manane Ke Saath) Ek Muddat Tak Yeh Haal Raha Ki Agar Sau (100) Aadmi Baithe Hote Aur Wo Aata Sab Murtafariq (Titar Biter) Ho Jate. Jab Abu Musa Ashari Radi Allahu Ta’ala Anhu Ne Arzi Bheji Ki Ab Us Ka Haal Accha Ho Gaya. Uss Waqt Ijazat Farmayi (Fatawa Razviya Jild 3 Safa213)

Aala Hazrath Ne Iss Waqiye Ke Suboot Me Paanch (5) Hadeeso Ko Naql Farmaya Hai. Dekhiye" Subaig” Sirf Ayate Mutashabihaat Yani

Wajahullah Aur Yadullah e Misl Me Bahas Kiya Karta Tha Woh Murtad Nahi Tha Balki Sirf Us Ke Badmazhab Hone Ka Dar Tha Magar Uss Ke Bawajood Hazrath-e- Umar Farooq-e- Azam Radi Allaha Ta'ala Anhu Ne Taubaa Ke Baad Bhi Uss Ka Sakht Boycott Kiya Jab Tak Ki Itminaan Nahi Ho Gaya. Lehaza Murtad Aur Badmazhab Ko Tauba Karne Ke Baad Badarja-e-Aula (Zaroor) Kai Baras Tak Dekha Jayega. Jab Uss Ki Baat Cheet Aur Taur Tareeqa Se Khub Itminaan Ho Jaye Ki Woh Ahle Sunnat Wa Jama'at Ka Aadmi-O- Me Gaya Tab Uss Ke Saath Nikah Kiya Jayega Warna Nahi. Lihaza Wo Sakhs Murtad Ya Murtadah Ko Tauba Karane Ke Baad Fauran Un Ke Saath Apne Ladka Ladki Ka Biyah Kare Ya Jo Maulvi Aisa Nikah Padhe Musalmanon Ko Chahiye Ki Inn Dono Ka Mazhabi Boycott Kare Aur Aise Duniyadaar Moulvi Ke Peeche Namaz Na Padhe.

BADMAZHAB AUR MURTAD KON?

Hazrath Abu Hurairah RadiAllahu Ta'ala Anhu Se Riwayat Hai Ki Sarkar-e- Aqdas Sallallahu Ta'ala

Alaihi Wasallam Ne Farmaya“ Aakhri Zamana Me Kuch Log Fareb Dene Wale Aur Jhoot Bolne Wale Honge. Wo Tumhare Samne Aisi Baatein Layenge Jinko Na Tum Ne Kabhi Sunaa Hoga Na Tumhare Baap Dada Ne. To Aise Logon Se Bacho Aur Unhe Apne Qareeb Na Aane Do Taki Woh Tumhe Gumrah Na Kar Dein Aur Na Fitna Me Dalein.”(Muslim, Mishkaat Safa 28)

Hazrath Shaikh Abdul Haq Muhaddis Dehalivi Bukhari Radi Allahu Ta’ala Anhu Iss Hadees Shariff Ki Sharah Me Likhte Hain “Yani Bahut Log Honge Jo Makkari-O- Fareb Se Ulmaa, ashaikh Aur Sulaha Bankar Apne Ko Musalman Ka Khair Khawaah Aur Musleh (Thik Rastaa Bataane Wala) Zahir Karege Taaki Apni Jhooti Batein Failayen Aur Logon Ko Apne Baatil Aqido Aur Faasid Khiyalon Ki Taraf Bulayen.”(Ashiatullahaat Jild1 Safa No.133)

Iss Hadees Shariff Se Huzoor Sallallahu Ta’ala Alaihi Wasallam Ne Aakhri Zamana Me Jin Fareb Dene Walon Aur Jhoot Bolne Walon Ke Paida Hone Ki Khabar Di Thi Iss Zamana Me Un Ke Kayi Giroh Paye Jate Hain Jo Musalmanon Ke Samne Aisi Baatein Bayaan Karte Hai Ki Unke Baap Dada Ne Kabhi Nahi

Sunaa Hai Yahi Log Badmazhab Aur Murtad Hai. Jin Me Se Chand Ye He

CHAKDAALVI

Yeh Giroh Apne Aap Ko Ahle Qura'an Kehta Hai. Unka Aqida Hai Ki Huzoor Sallallahu Ta'ala Alaihi Wasallam Sirf Alchi Hai Aur Bas. Khullam Khulla Saari Hadeeson Ka Inkar Karta Hai Yani Allah Ke Mahboob Sallallahu Ta'ala Alaihi Wasallam Ki Farmabardari Ko Nahi Maanta. Yeh Woh Baatein Hain Jin Ko Hamare Baap Dada Ne Kabhi Nahi Suna Tha Balki Un Ko Khuda-e- Ta'ala Ne Yeh Hukm Diya Hai **Ki Aye Imaan Walon Allah Ki Farmabardari Karo Aur Rasool Ki Farmabardari Karo(Para 5 Ruku 5)**

QADIYAANI

Yeh Log Mirzaa Gulaam Ahmed Ko Mehdi, Nabi Aur Rasool Mante Hai. Huzoor Sayyid-e- Aalam Sallahu Ta'ala Alaihi Wasallam Ke Baad Dusre Nabi Ka Paida Hona Jayiz Thehraate Hain. Yeh Woh Batein Hain Jinko Hamare Baap Dada Ne Kabhi Nahi Sunaa

Tha. Allah Ta'ala Ne Un Se Farmaya Tha Ki
**“Muhammad Sallallahu Ta'ala Alaihi Wasallam
Tum Mardo me Se Kisi Ke Baap Nahi Aur Lekin
Allah Ke Rasool Aur Khatamunnabiyeen Hain”
(Para 22 Ruku 2)**

Aur RasoolAllah Sallallahu Ta'ala Alaihi
Wasallam Ne Unhe Bataya Tha “Mai Khatamul
Ambiya (Akhri Nabi) Hoon Mere Baad Koi Naya
Nabi Nahi Hoga.” (Mishkaat Shariff Safa 465) Yani
Huzoor Sallallahu Ta'ala Alaihi Wasallam Par Nabiyon
Ke Paida Hone Ka Silsila Khatm Ho Gaya Aap Ne
Nubawat Ke Darwaza Par Muhar Laga Di. Ab Aap Ke
Baad Koi Nabi Hagiz Nahi Paida Hoga.

RAFZI (SHIA)

Yeh Giroh Aapne Aap Ko Shiaa Kehta Hai Yeh
Log Hazrath Abu Bakr Siddique, Hazrath Umar
Farooq-e- Azam, Hazrath Usman-e- Ghani Aur Bohut
Se Sahaba Ridwanullahi Ta'ala Alaihim Ajmayeen Ko
Bura Bhala Kehte Hai Aur Un Ko Khullam Khulla
Galiyaa Dete Hai. Yeh Woh Batein Hai Jinko Hamare
Baap Dada Ne Kabhi Nahi Suna Tha. Unko Qura'an

Ne Yeh Bataya Tha Ki “Khudaye Ta’ala Ne Saare Sahaba Se Bhalayi Ka Wadaa Farmaya Hai” Yani Jannat Ka (Para 28 Ruku 18) Aur Qura’an Ne Unse Yeh Irshaad Farmaya Tha Ki “Allah Ta’ala Sahaba Se Razi Hai Aur Woh Allah Se Razi Hai. Khudaye Ta’ala Ne Unke Liye Aise Baagh Tayyar Kar Rakhe Hai, Jinke Neeche Nahre Jaari Hai. Woh Log Un Me Hameshaa Rahenge Yahi Bahut Badi Kamayabi Hai”(Para 11 Ruku 1) Aur Rasoolullah Sallahu Ta’ala Alaihi Wasallam Ne Unko Yeh Hukm Diya Tha Ki Mere Sahaba Ki Izzat Karo Iss Liye Ki Woh Tum Se Behtar Hai” (Mishkaat Shariff Safa No.554) Aur Huzoor Sallallahu Ta’ala Alaihi Wasallam Ne Unse Yeh Farmaya Tha Ki “Mere Sahaba Ke Bare Me Allah Ta’ala Se Daro. Allah Ta’ala Se Daro. Mere Baad Unhe Aiteraaz Ka Nishaana Na Banana”(Tirmizi, Mishkaat Safa 554) Aur Rasoolullah Sallallahu Ta’ala Alaihi Wasallam Ne Unhe Yeh Hukm Farmaya Tha Ki “ Mere Sahaba Ko Gaali Na Do.” (Bukhari, Muslim, Mishkaat Safa No.553) Rafzi Sahaba Ko Galiyaan Dene Ke Ilawa Aur Bhi Bahut Se Kufri Aqide Rakhte Hain Yahan Tak Ki Unn Me Ke Kuch Firqe Hazrath Ali Radi Allahu

Ta'ala Anhu Ko Khuda Qaraar Dete Hai. Tafseel Ke Liye Tuhfaye Isnaa Ashriyya Dekhein.

KHWARJI

Iss Giroh Ko Yazeedi Bhi Kaha Jata Hai. Yeh Log Hazrath Ali Radi Allahu Ta'ala Anhu Ko Bura Bhala Kehte Hai. Rasool Ke Nawase Hazrath Imaam Hussain Radi Allahu Ta'ala Anhu Ko Baagi Qarar Dete Hai. Aur Unki Shaan Me Tarah Tarah Ki Be-Adabi Karte Hai. Aur Yazeed Jis Ne Kaba'a -e Muazzamah Aur Rauza-e- Munawwarah Ki Sakht Behurmati Ki Masjid-e- Nabawi Me Ghode Bandhwaye Jin Ki Leedh Aur Pashaab Mimbar-e-Aqdas Par Pade, Hazaron Sahaba Aur Tabiyeen Ko Begunaah Shaheed Kiya. Madeena Taiyyaba Ki Paak Daaman Paarsaa Aurto Ko Teen (3) Roz Apne Khabees Lashkar Par Halaal Kiya Aur Jigar Para-e-Rasool Farzande Batool Hazrath Imaam Hussain RadiAllahu Ta'ala Anhu Ko Teen Din Be Aab-O-Daana (Daana Aur Paani Ke Begair) Rakh Kar Maidaan-e- Karbala Me Pyaasa Zabah Kiya Aur Fir Shahadat Ke Baad Unke Jism Par Ghode Daudaye

Gaye Yahan Tak Ki Unki Haddiya Chakna Choor Ho Gayi (Dekhiye Fatawa Razviya Jild no.6 Safa no.107) Magar Jisne Yeh Sab Kuch Kiya Aise Yazeed Khabees Ko Yeh Kharji Jannati Qarar Dete Hai Aur Use Ameerul Momineen (Musalmanon Ka Chuna Hakeem) Wa RadiAllahu Ta'ala Anhu Kehte Hain. Note: Yazeed Ke Jannati Hone Ke Bare Me Kharji Yazeedi Jo Bukhari Shariff Ki Hadees Pesh Karte Hai Us Ka Jawab Hamari Kitaab (Khutbate Muharam Safa 345) Par Dekhe. **Alamjadi**

WAHABI-DEOBANDI

Iss Giroh Ka Aqidaa Yeh Hai Ki Jaisa Ilm Huzoor Sallallahu Ta'ala Alaihi Wasallam Ko Hasil Hai, Aisaa Ilm To Bacchon, Paglon, Aur Janwaron Ko Bhi Hai. Jaisa Ki Deobandiyo Ke Peshva (Aguvaa) Moulvi Ashraf Ali Thanvi Ne Huzoor Sallallahu Ta'ala Alaihi Wasallam Ke Liye Kul Ilm-e-Gaib Ka Inkaar Karte Hue Sirf Kuch Ilm-e-Gaib Ko Sabit Kiya Phir Kuch Ilme Gaib Ke Bare Me Yun Likha Ki “Iss Me Huzoor Ki Kya Takhsees Hai Aisa Ilm To Zaid Wa Amar Balki Har Sabee-wa- Majnoon Balki Jamiaa

Haiwanat Wa Bahaayim Ke Liye Bhi Hasil Hai”(Hifzul Imaan Safa No.7)

Note: Naye Edition Me Yeh Ibarat Kuch Badal Di Gayi Hai Lekin Saare Wahabi Deobandi Usi Purani Ibarat Ko Sahih Mante Hain, Lehaza Sirf Ibarat Badalne Se Unka Kufr Nahi Utth Jayega. Iss Giroh Ka Ek Aqidah Yeh Bhi Hai Ki Huzoor Sayyid-e- Aalam Sallallahu Ta’ala Alaihi Wasallam Aakhri Nabi Nahi Hai. Aap Ke Baad Dusra Nabi Ho Saktaa Hai Jaisa Ki Moulvi Kaasim Nanotvi Darul Ulum Deobandi Ki Buniyaad Rakhne Wale Ne Likhaa Hai Ki “Awaam Ke Khayaal Me To Rasoolullah Ka Khaatm Hona Bayi Maana Hai Ki Aap Ka Zamana Ambiyaaye Sabiq Ke Zamane Ke Baad Aur Aap Sab Me Aakhri Nabi Hai Magar Ahle Faham Par Roshna Hoga Ki Taqaddum Ya Ta’akhur Zamana Me Bizzat Kuch Fazeelat Nahi”

(Tahazeerunas Safa no.3) Iss Ibarat(lekh) Ka Khulasa Yeh Hai Ki Khatamun Nabiyyin Ka Yeh Matlab Samjhnaa Ki Aap Sab Me Aakhri Nabi Hai Yeh Na Samjh Aur Gawaron Ka Khayal Hai. Aur Aage Phir Yun Likha Ki “Agar Bil Farz Baad Zamanaye Nabvi Sallallahu Ta’ala Alaihi Wasallam Koi Nabi Paida Ho To Fir Bhi Khatmiyyate

Muhammadi Mein Kuch Farq Na Aayega (Tahazirunnas Safa no.28) Iss Ibarat Ka Khulasa Yeh Hai Ki Huzoor Sallallahu Ta'ala Alaihi Wasallam Ke Baad Dusra Nabi Paida Ho Sakta Hai. Khuda Ki Panah. Iss Giroh Ka Ek Aqidah Yeh Bhi Hai Ki Shaitan Wa Malikul Maut Ke Ilm Se Huzoor Sayyid-e- Aalam Sallahu Ta'ala Alaihi Wasallam Ka Ilm Kam Hai. Jo Shakhs Shaitan Wa Malikul Maut Ke Liye Bohut Ilm Mane Woh Momin Musalman Hai, Lekin Huzoor Sallallahu Ta'ala Alaihi Wasallam Ke Ilm Ko Bohut Zyadah Manne Wala Mushrik Be-Imaan Hai, Jaisa Ki Iss Giroh Ke Peshwa Moulvi Khaleel Ahmed Ambethi Ne Likha Ki "Shaitan Wa Malikul Maut Ko Yeh Usaat Nas Se Sabit Hui Fakhar-e- Aalam Ke Usaat-e-Im Ki Kon Si Nas-e- Atayi Hai Jis Se Tamaam Nusus Ko Rad Karke Ek Shirk Saabit Karta Hai."(Baraaheene Kaatiaa Safa no. 51) Aur Inn Logon Ka Ek Aqida Yeh Bhi Hai Ki Huzoor Sallallahu Ta'ala Alaihi Wasallam Mar Kar Mitti Me Mil Gaye Jaisa Ki Takviyutul Imaan Safa 79 Par Hai. Upar Likhe Gaye Aqidon Ke Ilaawa Aur Bhi Iss Giroh Ke Bahut Se Kufr Wale Aqeede Hai. Iss Liye Makka Muazzama Madeena Tayyaba, Hindustan, Pakistan,

Burma, Aur Bangladesh Ke Saikdon Aalimon Aur Muftiyon Ne Inn Logon Ke Kafir Wa Murtad Hone Ka Fatawa Diya Hai. Tafseeli Malumaat Ke Liye Fatawa Husamul Harmain Aur Asswarimul Hindiyah Ko Padhe.

WAHABI GAIR MUQALLID

Yeh Giroh Apne Aap Ko Ahle Hadees Kehlata Hai, Jo Wahabiyon Deobandiyo Ki Ek Shaakh Hai. Unke Tamaam Kufr Me Shareek Hai Aur Yeh Log Hazrath Imaam Azam Abu Hanifa Aur Hazrath Imaam Shafi Wagera Radi Allahu Ta'ala Anhum Ko Bura Bhala Kehta Hai. Aur Inn Logon Ka Ek Aqida Yeh Bhi Hai Ki Hazrath Gause Azam Shaikh Abdul Qadir Jeelani, Hazrath Khwaja Moinuddin Ajmeri, Hazrath Qutbuddin Bakhtiyar Khaki, Hazrath Fareeduddin Ganj Shagr, Hazrath Mahboobe Ilaahi Nizamuddin Auliya, Hazrath Makhdoom Ashraf Jahangir Samnani Kachochvi, Hazrath Rabbani Shaikh Ahmed Sarhindi Mujaddeed Alfe Saani, Hazrath Shaikh Abdul Hakk Muhaddis Dehlvi Bukhari Aur Hazrath Mukhdoom Mahayimi Wagaira Sabhi Buzurgan-e- Deen Radi

Allahu Ta'ala Alaihi Ajmayeen Gumrah Wa
Badmazhab The Isliye Ki Yeh Sab Ke Sab Muqallid
The Aur Kisi Imaam Ki Taqleed Unke Nazdeek
Gumrahi Wa Badmazhabi Hai.

TABLEEGHI JAM'AT

Iss Giroh Ke Bhi Saare Aqeede Wahi Hai Jo Wahabiyo Deobandiyo Ke Hai. Magar Yeh Log Ahle Sunnat Wa Jam'at Ko Apne Jaisa Aqida Wale Banane Ke Liye Fareb Se Sirf Kalma Wa Namaz Ka Naam Lete Hai. Aur Jab Koi Sunni Dhoke Se Unn Ki Jam'at Me Shamil Hokaar Unke Zahiri Amal Ka Asar Qabool Kar Leta Hai To Phir Yeh Log Aasaani Ke Saath Use Pakka Wahabi Deobandi Banakar Allah Au Uss Ke Rasool Sallallahu Ta'ala Alaihi Wasallam Ki Bargaah Ka Be-Adab Banaa Lete Hai.

MAUDOODI JAM'AT

Yeh Giroh Apne Aap Ko Jama'at Islaami Kehlata Hai. Yeh Bhi Bahabiyo Deobandiyo Ki Ek Shaakh Hai Yani Buniyadi Taur Par Donon Ek Hai.

Iske Ilaawa Iss Jama'at Ko Banane Wale Abul Aala Mauddudi Ne Tamaam Nabi Khaskar Hazrath Nooh Alaihisalaam, Hazrath Yusuf Alaihisalaam, Hazrath Musa Alaihisalaam, Hazrath Dawood Alaihisalaam Aur Hazrath Yunus Alaihisalaam Yaha Tak Ki Saare Nabiyon Ke Sardaar Hazrath Muhammad Mustafa Sallallahu Ta'ala Alaihi Wasallam Ki Shaan Me Be-adabi Ki Hai. Aur Tamaam Sahaba Khaas Kar Hazrath Abu Bakr Siddique, Hazrath Umar Farooq, Hazrath Usman Ghani, Aur Hazrath Khalid Ibne Walid RadiAllahu Ta'ala Anhum Par Nukhta Chini Karke Unki Tauheen Ki Hai. Aur Rafziyon (Shia) Ko Kush Karne Ke Liye Wahi Likhne Wale Huzoor Ke Sahabi Hazrath Ameer Muawiya Radi Allahu Ta'ala Anhu Ki Zaat Par Aise Ilzamaat Lagaye Hai Ki Musalmaan To Musalman Kafir Bhi Sharmaa Jaye. Aur Ummhatul Momineen Hazrath Ayesha Siddiqa Wa Hazrate Hafsa Radi Allahu Ta'ala Anhuma Ko Zubaan Daraz Qaraar Diya Hai Aur Deen Ke Bade-Bade Aalim Khaas Kar Hazrate Imaam Gazali, Hazrate Imaam Rabbani Mujaddeed AlfeSaani Aur Hazrath Shah Waliullah Muhaddis Dehlvi Par Nuktaa Chini Karke Un Ki Be- Adabi Ki Hai. Yahan

Tak Ki Qura'an Kareem Ke Bare Me Likha Ki Woh Najaat Ke Liye Nahi Balki Hidaayat Ke Liye Hai. Jiss Ka Matlab Yeh Hua Ki Jo Sakhs Najaat Chaahe Woh Koi Aur Kitaab Talaash Kare Khuda Ki Panah. Note: Abul Aala Maudoodi Ki Inn Saari Gustakhiyo Aur Be- Adabiyo Ki Tafseel Kitaabon Ke Naam Aur Unki Jild Wa Safa Ke Hawalon Ke Saath Jaanne Ke Liye Kitaab "Jam'at-e- Islami" Lekhak Hazrath Allamah Arshdul Qadiri Qibla Aur Kitaab "Do Bhai Maidoodi Aur Khumaini" Ko Padhe. Inn Gusthakiyo Ke Ilawa Maudoodiyo Ka Aqida Hai Ki Qazaa Wa Qadr (Takdeer) Par Imaan Laana Koi Zaroori Nahi Jaisa Ki Unki Kitaab "Masla-e- Qazaa Wa Qadr" Safa 13 Par Likha Hai Ki "Mere Nazdeek Maslah Qaza Wa Qadr Imaan Ha Zoon Nahi Hai. Uski Haisiyat Ek Maslah Ki Hai." Halanki Qaza Wa Qadr (Takdeer) Ka Maslah Imaan Ka Juz Hai Isliye Ki Imaan Mufassal Me Hai "Wal Qadeer Khairihi Wa Sharihi Minallahi Ta'ala" Yani Mai Iss Baat Par Imaan Laya Ki Taqdeer Ki Acchai Aur Buraayi Allah Ki Taraf Se Hai. Aur Rasoolullah Sallallahu Ta'ala Alaihi Wasallam Ne Taqdeer Se Inkaar Karne Walon Ko Iss Ummat Ka Majooz Bataya. Aur Farishte Noor Se Paida Kiye Gaye

Hai. Woh Allah Ke Masoom Bande Hai Har Qism Ke Chhote Bade Gunah Se Paak Hai Aur Woh Log Wahi Karte Hai, Jo Allah Ka Hukm Hota Hai. Uske Hukm Ke Khilaaf Wo Kisi Haal Me Kuch Nahi Karte. Aur Mushriko Ke Devi Devta Unke Boot Aur Mabood Hai Jinko Wo Poojte Hain. Qura'an Ke Hukm Ke Mutaabik Mushrikeen Aur Unn Ke Boot Jahannam Ke Indhan Hai. Magar Modoodiyon Ka Aqida Hai Ki Farishte Aur Devi Devta Ek Hi Hai Jaisa Ki Unn Ki Kitaab" Tajdeede Ehyay-e- deen Safa 14 Par Likha Hai ” Ki Islaami Istelah (Bol Chal) Me Jinko Farishta Kehte Hai, Woh Takreeban Wohi Cheez Hai Jiss Ko Yunaan Aur Hindustaan Wagera Mamaalik Ke Mushrikon Ne Devi Devta Qaraar Diya Hai. Aur Maidoodiyo Ka Aqida Hai Ki Tafseer Aur Hadees Ke Puraane Zakheere Sab Bekaar Ho Gaye Jaisa Ki “Tankeehat” Safa 126 Par Likha Hai Ki “Qura'an Aur Sunnate Rasool Ki Taleem Sab Par Muqddam Hai Lekin Tafseer Wa Hadees Ke Puraane Zakhiron Se Nahi." Aur Tamaam Ambiyaa Wa Auliya Khudaye Ta'ala Ke Yahan Gunahgaro Ke Shafi' Aur Sifarshi Hai Aur Unn Sab Ke Aaq Rasool-e- Akram Sallallahu Ta'ala Alaihi Wasallam Shafaat-e- Kubra (Badi

Sifarish) ke Martabe Se Nawaze Gaye Hain Lihaza Inn Se Madad Mangna Aur In Ki Tazeem Karna Jayez Hai Aur Najr Wa Niyaaz Pesh Karna Bhi Jayiz Hai. Lekin Modoodiyo Ka Aqeedah Hai Ki Kisi Ko Shafi'a Aur Sifaarshi Maan Kar Unse Madad Mangna Unn Ko Khuda Banana Ho Gaya. Yani Unn Se Madad Mangne Wale Modoodiyo Ke Nazdeek Mushrik Ho Gaye Jaisa Ki Unki Kitaab “Qura’an Ki Chaar Buniyaadi Istelaayi” Safa 22 Par Likha Hai Ki “Kisi Ko Khud Ke Yahan Sifarishi Qarar Dekar Usse Madad Ki Itejaa Karna Aur Usske Saath Marasime Tazeem-O-Takreem Bajaa Iaana Aur Nazr-o- Niyaaz Pesh Karna Uss Ko Ilaah (Maabood Aur Khuda) Banana Hai. Allah Ke Naam Par Jaanwar Zubah Karke Uss Ka Sawaab Buzurgon Ko Pahunchana Jayez Hai, Aur Muslim Shariff Ki Hadees Hai Ki Rasool-e- Aqdas Sallallahu Ta’ala Alaihi Wasallam Ne Qabro Ki Ziyarat Ka Hukm Farmaya Aur Apni Qabre Anwar Ki Ziyarat Karne Walon Ke Liye Shafa’at Ke Wajib Hona Ka Mujadaa (Khushkhabri) Sunaya. Lekin Modoodiyan Ka Aqida Hai Ki Buzurgan-e- Deen Ke Mazaron Ki Ziyarat Karna Mazarat Ka Haj Karna Hai Aur Allah Ke Naam Par Jaanwar Zabah Kar Ke Buzurgon Ko

Sawaab Pahunchana Gairullah Ke Liye Qurbani Ho Gayi. Aur Buzurgon Ke Mazaar Ki Ziyaarat Karna Qatal Aur Zina (Badkari) Ke Gunah Se Badtar Hai Jaisa Ki Unn Ki Kitaab “Tajdeede Ehyayadeen” Safa 93 Par Likha Ki “ Tum Gairullah Ke Liye Qurbaniya Karte Ho Aur Madaar Saahab Aur Salaar Saahab Ki Qabron Ka Haj Karte Ho Yeh Tumhare Badtareen Afaal (Kaam) Hai Aur Isi Kitaab “Tajdeede Ehyayadeen” Ke Safa 97 par Likha Hai Ki" Jo Log Hajaate Talab Karne Ke Liye Ajmer Ya Salar Masood Ki Qabr Ya Aise Hi Kisi Doosre Makaamat Par Jaate Hai Wo Ithnaa Badaa Gunah Karte Hai Ki Qatl Aur Zina (Badkari) Ka Gunah Iss Se Kam Hai. Aur Maudoodiyo Ka Aqida Hai Ki Kisi Goshe Me Bait Kar Allah Allah Karte Rahna Ibadat Nahi Jaisa Ki Un Ki Kitab" Hakeekt-e- Saum-Wa- Salaat” Safa 18 Par Likha Hai Ki “ Duniya Ko Chhodkar Kono Aur Goshon Me Jaa Baithna Aur Tasbeeh Hilaana Ibadat Nahi.

SULLEH KULLI

Yeh Woh Giroh Hai Jo Ahle Sunna Wa Jama’at Ke Ilaawa Chakdalvi, Qadyani, Rafzi, Kharji, Wahabi

Deobandi, Wahabi Gair Muqallid, Tableeqi Jam'at, Modoodi Jam'at Aur Naichari Wagera Saare Gumrah -o- Murtad Firko Ko Bhi Haq Samjhta Hai, Sab Ke Yahan Shadi Bivah Karne Aur Har Ek Ke Peeche Namaz Padhne Ko Jayaz Karta Hi Kisi Ko Naari Aur Jahannami Nahi Tehraata Uss Ka Aqida Hai Ki Kalma-O- Namaz Padhne Wala Har Mazhab Jannati Hai. Halanki Huzoor Sallallahu Ta'ala Alaihi Wasallam Ki Hadees Hai Ki Meri Ummat 73 Firkon (Girohon) Me Bat Jayegi Unme Sirf Ek Mazhab Jannati Hoga Baakhi Sab Jahannami Honge.(Tirmizi, Mishkaat Safa no.30)

Allah Ki Lanat

Chakdalviyat, Qadiyaniyat, Raafziyat, Wahabiyat, Deobandiyat, Aur Gair Muqalideeyat Wagera Ahle Sunnat Wa Jam'at Ke Khilaaf Jitne Mazhab Hai, Iss Zamana Ke Zabardast Fitne Hai. Har Padhe Likhe Logon Par Aur Aalimo Wa Piron Par Khaas Kar Laazim Hai Ki Woh Awaam-e- Ahle Sunnat Ko Inn Fitnon Ke Bare Me Batayen Aur Sarkar-e- Aqdas Sallallahu Ta'ala Alaihi Wasallam Ke

Hukm Ke Mutaabiq Unke Yahan Uthne Baithne Se Rokein Aur Unke Yahan Shadi Bivah Karne Se Sakhati Ke Sath Manaa Karein. Agar Woh Aisa Nahi Karenge Aur Kisi Maslahat Se Chup Rahege To Allah Ta'ala Aur Uss Ke Malaika (Farishton) Aur Sab Logon Ki Lanat Ke Mustahaq Honge Aur Unka Koi Farz Wa Nafl Qubool Na Hoga Jaisa Ki Hadees Shariff Me Huzoor Sallallahu Ta'ala Alaihi Wasallam Ne Farmaya Ki “ Jab Fitne Zahir Ho Aur Har Taraf Bedeeni Failne Lage Aur Aise Mouq'a Par Aalim-e-Deen Apna Ilm Zahir Na Kare Aur Apni Kisi Maslahat Ya Faida Ki Lalach Me Chup Rahe. To Uss Par Allah Ki Aur Tamaam Fariston Ki Aur Saare Insaanon Ki Lanat Hai. Allah Na Uska Farz Qubool Karega Aur Na Usski Nafl. ”(Sawayike Muharikah Safa 2 AlmahfoozJild 4 Safa no.4)

HUZOOR KE RASTE PAR NAHI

Jo Log Ki Musalmaanon Ko Fitnon Me Padte Hue Dekh Rahe Hain Ki Woh Badmazhabon Aur Murtadon Ke Yahan Shadi Bivah Karke Gumrah-O-Murtad Ho Rahe Hai Aur Allah-O- Rasool Jalla

Jalalahu Wa Sallalahu Ta'ala Alaihi Wasallam Ki Bargah Ke Be- Adab Ban Rahe Hain Magar Woh Log Qudrat Ke Bawajood Awaam Me Maqbooliyat Hasil Karne, Zyada Se Zyada Aamdani Hone Ya Aur Kisi Fayida Ke Liye Chup Rahte Hai Aur Aisi Zabardasti Buraayi Ki Jiss Se Log Kufr Me Pad Jate Hai, Nahin Rokte Woh Bila-Shubah Huzoor Sayyid-e-Aalam Sallahu Ta'ala Alaihi Wasallam Ke Raste Par Nahi Hai, Jaisa Ki Tirmizi Me Hazrat Ibne Abbas Radi Allahu Ta'ala Anhuma Se Hadees Shariff Riwayat Hai Ki " Jo Musalman Hamare Chhoton Par Meharbani Na Kare, Hamare Badon Ki Tazeem Na Kare, Acchi Baat Ka Hukm Na De Aur Buri Baat Se Na Roke Woh Hamare Raasta Par Nahi" (Mishkaat Shariff Safa 423) Aur Aise Log Naayab-e- Rasool Nahi Sirf Naam Ke Aalim Hai Isliye Ki Rasool Logon Ko Gumrahi Wa Badmazhabi Se Bachane Aur Unko Sahih Rasta Par Chalane Ki Fikr Me Din Raat Lagaa Rehta Hai. Lihaaza Jo Aalim Unke Tareeqe Par Chale Aur Unka Rasta Ikhtiyar Kare Wahi Nayab-e- Rasool Hai Warna Duniya Kamane Ke Liye Woh Sirf Naam Ka Aalim Hai.

SABSE KAMZOR IMAAN WALA

Achi Baat Ka Hukm Dena Aur Buri Baat Se Rokna Musalmanon Par Wajib Hai Jaisa Ki Hazrath Shaikh Abdul Haq Muhaddis Dehlvi Bukhari Rahmatullahi Ta'ala Alaihi Likhte Hai Ki “Acchayi Ka Hukm Dena Aur Buraayi Se Rokna Wajib Hai Isspar Ummat Ka Ijma'aa (Sehmati) Hai. (Ashiatullamaat Jild 4 Safa173) Lihaza Agar Koi Haath Aur Zubaan Se Burayi Na Rok Sake Aur Sirf Dill Se Buraa Jaane To Woh Sab Se Kamzoor Imaan Wala Hai. Jaisa Ki Muslim Shariff Me Hazrath Abu Sayid Khudri RadiAllahu Ta'ala Anhu Se Hadees Shariff Riwayat Hai Ki Sarkar-e- Aqdas Sallallahu Ta'ala Alaihi Wasallam Ne Irshaad Farmaya Ki “Jo Shakhs Koi Baat Shara'a KeKhilaaf Dekhe Toh Use Apne Haath Se Rok De Aur Agar Haath Se Rokne Ki Qudrat Na Ho To Zubaan Se Mana Kare. Aur Agar Zuban Se Bhi Mana Karne Ki Qudrat Na Ho To Dill Se Buraa Jane Aur Yeh Sab Se Kamzor Imaan Hai.”(Mishkaat Sharif Safa 436)

BURAYI NA ROKNE PAR AZAAB

Bahut Se Musalmaan Iss Bewakoofi Me Pade Hue Hain Ki Agar Log Bura Kaam Kar Rahe Hain Toh Woh Uss Ka Jawaab Denge. Hum Se Kya Garaj? Aur Yeh Soch Kar Woh Chup Rehte Hain Kuch Nahi Bolte. Balki Kuch Log To Burayi Rokne Wale Ke Khilaaf Ho Jate Hain. Aur Kehte Hain Aap Se Kya Matlab? Halanki Uss Burayi Se Roknaa Sab Logon Par Laazim Hai. Agar Qudrat Ke Bawajood Nahi Rokenge To Sab Par Azaab Naazil Hoga. Jaisa Ki Ibne Adi Kinadi Radi Allahu Ta'ala Anhu Se Hadees Shariff Riwayat Hai Ki Huzoor Sallallahu Ta'ala Alaihi Wasallam Ne Farmaya Ki" Allah Ta'ala Sab Logon Ko Baaz (Kuch) Logon Ke Aamal Ke Sabab Azaab Nahi Deta Magar Jabki Woh Apne Darmiyaan Bure Kaam Hote Hue Dekhen Aur Use Rokne Ki Taakat Rakhte Hue Na Rokein. Agar Unhone Aisa Kiya To Khudaye Ta'ala Aam Aur Khaas Sab Ko Azaab Dega(Mishkaat Shariff Safa438) Yani Agar Kuch Log Koi Gunah Kare To Uss Ke Sabab Khudaye Ta'ala Dusron Par Azaab Nahi Farmata Lekin Burayi Dekhkar Chup Rahna Aur Use Ne Mitaana Aisa Gunah Hai Ki Uss Ke Sabab Burayi Karne Wale Aur Chup Rahne Wale

Donon Par Azaab Nazil Farmata Hai. Burayi Karne Wale Par Burayi Ke Sabab Aur Chup Rahne Walon Par Chup Rahne Ke Sabab. Aur Tirmizi Shariff Me Mazrath Huzaifa Radi Allahu Ta'ala Anhu Se Hadees Shariff Riwayat Hai Ki Nabi-e- Akram Sallallahu Ta'ala Alaihi Wasallam Ne Farmaya" Kasam Hai Uss Zaat Ki Jiss Ke Qabza-e- Qudrat Me Meri Jaan Hai,

Tum Zaroor Achhi Baaton Ka Hukm Karna Aur Bure Kamon Se Mana Karte Rahna. Warna Jald Hi Allah Ta'ala Tum Par Apne Pas Se Azaab Bhej Dega. Phir Tum Usse Dua Karoge To Tumhari Duaa Qubool Nahi Ki Jayegi.(Mishkaat Shariff Safa 436)

Hazrath Shaikh Abdul Haq Muhaddis Dehlvi Bukhari Rahmatullah Alaihi Iss Hadees Shariff Ki Sharah Me Likhte Hain“Yani Dusre Azaab Aur Musibatein Dua Se Door Ho Sakti Hai, Lekin Acchi Baat Ka Hukm Dena Aur Buri Baat Se Rokna Chod Dene Ke Sabab Jo Azaab Nazil Hoga Door Nahi Hoga Aur Dua Uss Ke Bare Me Qubool Na Hogi.” (Ashiatullamaat Jild 4 Safa No. 175) Aur Tirmizi Wa Ibn-e- Maja Ki Hadees Hai Hazrat-e- Abu Bakr Siddique Radi Allahu Ta'ala Anhu Ne Farmaya Ki Maine Rasool-e- Aqdas Sallallahu Ta'ala Alaihi

Wasallam Ko Farmate Hue Suna Ki “ Log Jab Koi Buraa Kaam Dekhe Aur Uss Ko Na Mitayein To Jald Hi Khudaye Ta’ala Un Sab Ko Apne Azaab Me Mubtila Kare (Daale) Ga.”(Mishkaat Shariff Safa no.436) Aur Abu Dawood Wa Ibn-e- Maja Ki Hadees Hai. Hazrate Jareer Ibn-e- Abdullah Radi Allahu Ta’ala Anhu Farmate Hain Ki Mai Ne Rasool Allah Sallallahu Ta’ala Alaihi Wasallam Ko Farmate Hue Suna Ki “Kisi Qaum Ka Koi Aadmi Unke Darmiyaan Gunah Karta Ho Aur Woh Use Rokne Ki Taqat Rakhte Ho Magar Naa Roken To Khudaye Ta’ala Un Sab Par Azaab Bhejega Iss Se Pahle Ki Voh Mere.” (Mishkaat Shariff Safa 437) Hazrath Shaikh Abdul Haq Muhaddis Dehlvi Bukhari Rahmatullah Alaih Iss Hadees Shariff Ki Sharah Me Likhte Hain Ki" Iss Hadees Shariff Se Maloom Hua Ki Acchi Baat Ke Hukm Dene Aur Burayi Se Rokne Ko Chhod Dene Ke Sabab Duniya Me Bhi Azaab Hoga Aur Akhirat Me Bhi. Ba Khilaaf Dusre Gunahon Ke Ki Dunya Me Unpar Azaab Nahi.(Ashiatullamat Jild 4 Safa 177) Baihiqi Shariff Me Hazrath Jabir Radi Allahu Ta’ala Anhu Se Riwayat Hai Ki Sarkar-e- Aqdas Sallallahu Ta’ala

Alaihi Wasallam Ne Farmaya “Khudaye Ta’ala Ne Jibrail (Ek Farishta) Alaihisalaam Ko Hukm Farmaya Ki Fulan Shahar Ko Jo Aisa Aur Aisa Hai Uss ke Rahne Walon Samet Ulat Do. Jibrail Alaihisalaam Ne Arz Kiya Aye Mere Parwardigaar, In Rahne Walon Me Tera Fulan Bandaa Bhi Hai Jiss Ne Ek Minute Bhi Teri Na Farmani Nahi Ki Hai To Allah Ta’ala Ne Farmaya Mai Phir Hukm Deta Hu Ki Uss Par Aur Kul Rahne Walon Par Shahr Ko Ulat Do Iss Liye Ki Uss Ka Chehra Gunahon Ko Dekhkar Meri Kushi Ke Liye Ek Minute Bhi Nahi Badla (Mishkaat Shariff Safa No.439) Hazrath Shaikh Abdul Haq Muhaddis Dehlvi Bukhari Rahmatullah Alaih Iss Hadees Shariff Ki Sharah Me Likhte Hai Ki “Gunahon Ko Dekh Kar Khudaye Ta’ala Ki Khushi Ke Liye Chehra Ka Rang Na Badalna Bahut Bada Gunah Hai Issi Liye Allah Ta’ala Ne Uss Nek Bande Par Azaab Dene Ka Hukm Pahle Farmaya Aur Gunah Karne Walon Par Azaab Dene Ka Hukm Baad Me (Ashuatullamaat Jild 4 Safa 183) Aur Kisi Ke Chup Rahne Par Jab Ki Log Yeh Kehne Lage Ki Fulan To Itne Bade Aalim Aur Buzurg Hai Magar Woh Kisi Ko Nahi Mana Karte. Ek Aap Hi Hai Rokne Aur Mana Karne Wale. Kya Woh

Aalim Nahi Hai. Agar Yeh Baat Galat Hoti To Woh Bhi Zaroor Mana Karte Iss Surat Me Chup Rehne Wale Aur Burayi Ko Dikha Kar Na Rokna Wale Pir Wa Moulvi Aur Zyada Azaab Ke Layik Honge.

TARAH TARAH KE FAREB(DHOKE)

Aaj Kal Ahle Sunnat Wa Jam'at Ke Yha Jal Se Aur Conference Bahut Hoti Hai, Jinme Zyada Taqreeren Dramayi Aur Rasmi Hoti Hai. Imaan Ke Daaku Jis Raste Se Sunniyo Ke Gharon Me Ghus Kar Unke Imaan Par Daka Daal Rahe Hai Aur Sunniyat Ko Zabardast Nuksaan Pahuncha Rahe Hain Uss Raste Ko Band Nahi Karte. Yani Badmazhabon Ke Saath Uthhne Baithne Se Nahi Rokte Aur Na Unke Yahan Shadi Bivah Karne Se Mana Karte Hai Balki Baaz Moulvi Aur Peer Khud Hi Unke Yahan Rishta Kar Lete Hai. Jise Sunni Awam Sanad Bankar Badmazhabon Ke Yahan Shadi Bivah Karte Hai Aur Thode Dinon Me Ghar Ke Ghar Gumrah-O-Badmazhab Ho Jate Hai Inn Halat Me Agar Kahin Koi Aalim-e- Deen Uss Buraayi Ke Khilaaf Kuch Bolta Ya

Likhta Hai To Naseehat Qubool Karne Ki Bajaye Uss Se Dushmani Karte Hai Aur Tarah Tarah Ke Fareb Se Uski Haq Baaton Ka Asar Khatam Kar Dete Hai. Logon Ko Bahkate Hain. Na Khud Amal Karte Hain Aur Na Dusron Ko Amal Karne Dete Hain. Kahin Koi Uski Haq Goyi Ko Aib Joyi Qaraar Deta Hai Aur Ulte Usi Ko Gunahgar Thehrata Hai. Jabki Chupe Hue Aibon Ko Khojna Aib Joyi Hai. Aur Jo Burayi Khullam Khulla Ki Jaati Ho Uske Khilaaf Bolna Haq Goyi Hai Aib Juyi Nahi Aur Kuch Log Kahate Hain Ki Yeh Gheebat Hai Halanki Jo Burayi Koi Khullam Khulla Karta Hai Uss Ka Logon Me Charcha Karna Gheebat Nahi. Faqeeh-e- Azam-e-Hind Hazrath Sadrushariyah Rahmatullah Alaih Likhte Hain Ki “Jo Shakhs Alaaniya(Khullam Khulla) Bura Kaam Karta Ho Aur Uss Ko Iss Baat Ki Koi Parwah Nahi Ki Log Use Kya Kahenge To Uss Shakhs Ki Us Buri Harkat Ka Bayaan Karna Gheebat Nahi Magar Uss Ki Dusri Baatein Jo Zahir Nahi Hai Unka Zikr Karna Gheebat Hai. Hadees Shariff Me Hai Ki Jisne Haya Ka Hijaab Apne Chehre Se Hata iya Usski Gheebat Nahi. (Bahare Shariat Hissaa 16 Bayan Gheebat Bahwalye Raddul Muhtar) Aur Kuch Log Kehte Hain Ki Woh

Badmazhabo Se Rishte

Urs Me Aurthon Ko Aane Se Kyun Nahi Rok Paate. Yani Jab Woh Aalim Urs Me Aurthon Ko Aane Se Rokne Par Kamyab Ho Jaye Ga Tab Woh Badmazhabon Aur Murtadon Se Rishta Nahi Karenge Warna Unke Yahan Woh Barabar Shadi Bivah Karte Rahenge Deen Aur Aqal Par Rona Chahiye. Aur Kuch Log Kehte Hai Ki Woh Aalim Bade Haq Go Hai To Aakar Aurthon Ko Mazaar Se Hataye. Aye Kaash!!! Aise Haq Goyi Ka Maana Jaante. Aur Agar Jante Hai To Jahil Na Bante Ki Haq Goyi Ka Maana Hai Haq Baat Kah Dena Uss Ke Maana Mazar Se Aurth Hatana Nahi Hai. Aur Kuch Log Yeh Kehte Hue Nazar Aate Hain Ki Jab Uss Me Khud Fulan Fulan Burayi Payi Jati Hai, To Woh Dusron Ko Buraiyon Se Rokne Ka Haq Nahi Rakhta. Aise Logon Ko Maloom Hona Chahiye Ki Uss Par Do (2) Cheezein Wajib Hai. Khud Buraiyon Se Bachna Aur Doosron Se Bachne Ke Liye Kahna. To Ek Wajib Ke Chhootne Se Dusre Wajib Ka Chhorna Jayiz Nahi. Hazrath Shaikh Abdul Haq Muhaddis Dehlvi Bukhari Rahmatullah Alaih Likhte Hain Ki" Acchi Baat Ke Karne Ka Hukm Dene Ke Wajib Hone Me Khud Hukm Dene Wale Ka Bhi Amal Karne Wala Hona

Shart Nahi Balki Bagair Amal Bhi Achi Baat Ka Hukm Dena Jayiz Hai Iss Liye Ki Apne Aap Ko Achi Baat Ka Hukm Dena Wajib Hai Aur Dusre Ko Acchi Baat Ke Karne Ka Hukm Dena Dusra Wajib Hai. Agar Ek Wajib Chhut Jaye To Dusre Wajib Ko Chhodna Hargiz Jayiz Na Hoga.” Aur Jo Qura’an Majeed Para 29 Me Hai Ki “Woh Baat Kyun Kehte Ho Jo Karte Nahi Ho.” To Agar Ise Achi Baat Ka Hukm Karne Aur Buri Baat Se Rokne Ke Bare Me Maan Bhi Liya Jaye To Amal Na Karne Par Dant Phatkar Hai, Na Ki Kahne Par. (Ashuatullamaat Jild 4 Safa No. 173) Aur Phir Likhte Hain Ki Dusron Ko Achi Baat Ka Hukm Karna Aur Burayi Se Rokna Aur Khud Uspar Amal Na Karna Azaab Ka Sabab Hai, Lekin Yeh Azaab Amal Na Karne Ki Wajah Se Hai, Acchi Baat Ka Hukm Dene Aur Burayi Se Rokne Ki Wajah Se Nahi Hai. Isliye Ki Agar Yeh Bhi Nahi Karega Yani Achi Baat Ka Hukm Nahi Dega Aur Burayi Se Nahi Rokega To Do (2) Wajib Chhodne Ke Sabab Aur Zyada Azaab Ke Layik Hoga. (Ashuatullamaat Jild 4 Safa no.175) Phir Koi Aqal Wala Yeh Baat Hargiz Nahi Kahega Mai Haq Baat Iss Liye Nahi Manunga Ki Uss Ka Kehne Wala Khud Iss Par Nahi Chal Raha Hai. Iss Ki Misaal Bilkul

Badmazhabo Se Rishte

Aisi Hai Jaise Koi Logon Se Tandurasti Ka Taur Tariqa Bayaan Kare Aur Sunne Wale Dekhen Ki Yeh Shakhs Khud Tandurasti Ke Taur Tariqe Par Amal Na Karne Ke Sabab Apni Tandurasti Barbaad Kar Raha Hai, To Woh Log Yeh Nahi Kah Sakte Ki Tum Khud Chunki Iss Tariqon Par Amal Na Karne Ke Sabab Apni Tandurasti Kharaab Kar Rahe Ho, Isliye Hum Tandurasti Ke Yeh Qayde Aur Qanoon Qubool Na Kareng. Albatta Jise Aqal Se Koi Hissa Na Mila Ho Woh Aisi Baat Keh Sakta Hai. Hazrath Shaikh Saadi Rahmatullah Alaih Likhte Hain Ki “ Aalim Ki Baat Dill Se Suno Agarche Woh Khud Be-Amal Ho Aur Soye Hue Ko Soya Hua Aadmi Nahi Jagaa Sakta. Mukhalif Ka Yeh Kehna Ghalat Hai. Admi Ko Chahiye Ki Agar Diwaar Par Nasihat Likhi To Use Bhi Qubool Kar Le.” Dua Hai Ki Allah Ta’ala Sare Musalmanon Ko Apne Mehboob Pyare Mustafa Sallallahu Ta’ala Alaihi Wasallam Aur Sahaba Aur Buzurgon Ki Sacchi Muhabbat Ataa Farmaye Aur Unke Dushmanon Se Door Rahne Ki Taufeeq Bakhsh. AMEEN!! Bijahi Habeebi Ka Sayayidil Mursaleen Salawatullahi Ta’ala Wa Salamuhu Alaihi Wa Alaihim Ajmayeen

Roman Urdu Mein Humari Dusri Kitabein Aur Rasail :

Bahaar -e- Tehreer (Ab Tak 13 Hisso Mein)

Allah Ta'ala Ko Uparwala Ya Allah Miyan Kehna
Kaisa?

Azaan -e- Bilal Aur Suraj Ka Nikalna

Ishqe Majazi - Muntakhab Mazameen Ka Majmua

Gaana Bajana Band Karo, Tum Musalman Ho!

Shabe Meraj Ghause Paak

Shabe Meraj Nalain Arsh Par

Hazrate Owais Qarni Ka Ek Waqiya

Dr. Tahir Aur Waqar -e- Millat

Taqreer Karne Waala Kaisa Ho?

Ghaire Sahaba Mein Radiallaho Ta'ala Anho Ka
Istemal

Ikhtelaf Ikhtelaf Ikhtelaf

Chand Waqiyaat -e- Karbala Ka Tehqeeqi Jaayeza

Binte Hawwa By Kanize Akhtar

Sex Knowledge

Hazrate Ayyoob Alaihissalam Ke Waqiye Par
Tehqeeq

Aurat Ka Janaza By Janabe Ghazal Sahiba

Ek Aashiq Ki Kahani Allama Ibne Jauzi Ki Zubaani

Badmazhabo Se Rishte

Huzoor Ki Shaan In The Quraan - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala

Husne Mustafa Aur Kalame Raza - Maulana Sajjad Ali Faizi

Afzaliyate Siddique -e- Akbar Wa Farooqe Aazam - Huzoor Tajushshariah Rahimahullahu Ta'ala

Kya Hazrate Bilal Radiallaho Ta'ala Anho Ka Rang Kaala Tha?

Hazrate Bilal Ke Islam Laane Ka Waqiya Kya Tha?

Sharah Mishkaat (Kitabul Iman) - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala

Chand Ghair Motabar Kitabein - Maulana Hasan Noori

Tirmizi (Part 1)

Aaiye Namaz Seekhein (Part 1)

Sharah Mishkaat (Kitabul Ilm) - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala

Sahih Bukhari Aur Ilme Ghaib - Allama Muhammad Abdul Qadir

Difa -e- Kanzul Iman - Huzoor Tajushshariah Rahimahullahu Ta'ala

Pehle Farz Nafl Baad Mein - Aala Hazrat Rahimahullahu Ta'ala

Qiyamat Ke Din Logon Ko Kis Ke Naam Ke Saath Pukara Jayega

Badmazhabo Se Rishte

Yaare Ghaar By Dr. Asif Ashraf Jalali

Tie Ka Mas'ala - Huzoor Tajushshariah

Rahimahullahu Ta'ala

Sawaneh Tajushshariah - Mufti Dr. Yunus Raza

Huzoor Tajushshariah Aur Bukhari Shareef Ki Pehli

Hadees Ka Dars - Maulana Muhammad Raza

Markazi

Huzoor Tajushshariah Ke Kalaam Mein Muhawraat

Ka Istemal - Muhammad Kashif Raza Shaad Misbahi

Hussamul Haramain

Haque Par Kaun? By Allama Muhammad Zafar

Attari

Shirk Kya Hai?

Qurbani Ka Bayaan From Bahaar -e- Shariat

Zibah Ka Bayaan From Bahaar -e- Shariat

Aulia -e- Rijalul Hadees By Allama Abdul Mustafa

Aazmi

Eisaiyat Se Islam Tak - Allama Ghulam Rasool

Qasmi

Zambik Ka Maana Aur Masla -e- Durood - Allama

Syed Ahmad Sayeed Kaazmi

Islami Taleem (Part 1) - Allama Mufti Jalaluddin

Ahmad Amjadi

Muharram Mein Kya Jaiz Aur Kya Najaiz? - Allama

Tatheer Ahmad Razvi

Muharram Mein Nikah By Abde Mustafa Official
Islami Zindagi - Mufti Ahmad Yaar Khan Nayeemi
Rahimahullahu Ta'ala
Riwayato Ki Tehqeeq (Part 1)
Riwayato Ki Tehqeeq (Part 2)

ABOUT US

Abde Mustafa Official Is A Team
From **Ahle Sunnat Wa Jama'at**
Working **Since 2014** On The Aim To Propagate
Quraan And Sunnah
Through Electronic And Print Media.

We are :

Writing articles, composing & publishing books, running
a special **matrimonial service** for Ahle Sunnat

Visit our official website :

www.abdemustafa.in

about thousand of articles & 150+ tehqeeqi pamphlets
& books are available in Urdu, Roman Urdu & Hindi

E Nikah Matrimony

www.enikah.in

If you are searching a Sunni Life Partner then visit and find.
there is also a channel on Telegram
t.me/Enikah (Search "E Nikah Service" on Telegram)

Find & Follow us on Social Media Network :



[f](https://www.facebook.com/abdemustafaofficial) [@](https://www.instagram.com/abdemustafaofficial) [▶](https://www.youtube.com/abdemustafaofficial) /abdemustafaofficial

for more details WhatsApp on **+919102520764**

SABĪYA
VIRTUAL PUBLICATION

AMO
powered by Abde Mustafa Official